

SUPPLEMENT TO THE NÚR AFSHÁN

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Editorial Notes.

The anticipation of the Bicentenary Anniversary of the Society for the Propagation of the Gospel comes close upon the Centennial of the C. M. S. It is proposed to spread the celebration over the whole twelve months beginning with June 16th 1900. The greatest successes of this Society like those of the C. M. S. have been in India. Although the great missionaries of the 18th Century to the Tamil people, Schulze, Schwartz, Kohloff and Gerike were supported by the sister Society, the S. P. C. K. the fruit of their magnificent labours has been reaped by the S. P. G.

The disposition of many modern educated reformers to ignore the work of Christian Missions has called out from us a wild protest. We are not yearning for honors in this direction, but we want the people of this land to recognize the work of God and so give glory to Him. We want them to understand the fact that they are not indebted to European "Agnostics, Atheists, Buddhists and what not" for the light which has disclosed to their sight the evils of modern Hinduism which they are anxious to reform. They owe this light for the most part to the thousands of men who like Schulze and Schwartz, Carey and Ward, Marshman and Duff, Newton and Forman, Hall and Ballantine, Hume

and Fairbanks have spent their lives in promoting the physical, intellectual and spiritual advancement of India.

Dr. Barrows, in his lecture on Philosophic Hinduism delivered before Yale University, makes the following statement pertinent to this subject:

"Christian missions have not been without enormous effect in the inauguration of reform, in undermining superstition, in abolishing cruel practices, and in giving the nation higher ideals through Jesus Christ. John Bright offered the highest praise ever given to English literature, when he expressed the opinion that its wide diffusion among the intelligent people of India must occasion the fall of the system of caste and the destruction of debasing idolatry. Christian ideas are in the air and are absorbed even by those who intend to resist them; and scientific ideas, which have done so much to purify mediaeval Christianity, are taking hold of the Indian mind. The Arya Somaj pays a high tribute to Christianity by borrowing its ethics and some of its doctrines, promulgating them, as Dr. Ellenwood has said, "under Vedic labels and upon Vedic authority." The greatest of modern Hindus, Keshub Chunder Sen, confessed that the object of his life was to lead his countrymen to Christ. And, although the hasty observer may imagine little progress has been made, still in no part of the world has the Christian spirit made more signal triumphs during the last three

decades than in India. And Christian morality, according to Sir Henry Maine has penetrated even farther than Christian belief, and affects the morality of the modern indigenous literature. And he believes that the English administration of justice has been a powerful unifying agency, affording a moral basis from which a new set of moral ideas has been diffused among the people.

The *Indian Mirror* says: "It was not Bramanical force or fraud that compelled the Hindu widow to offer herself alive for cremation with the remains of her leige-lord. It was because she wished to preserve herself chaste, and to be with her husband in the other life that she offered herself for sacrifice." But will the *Mirror* explain how the Hindu widow came to hold such sentiments? Is there any question as to the origin and promulgation of the *Sutti* doctrine?

"The most important contrast between the Jewish and Christian scriptures on the one hand and the Hindu on the other, is that in the former we have a continuous, or substantially continuous growth in doctrine, a development the lower to the higher, from the less perfect to the perfect; while in the latter, there is woeful and sometimes swift degeneracy, a decline from the loftiness and purity of earlier thought and aspiration".

Barrows.

Telegrams.

THE TRANSVAAL CRISIS.

London, May 19.

The meeting between President Kruger and Sir Alfred Milner at Bloemfontein takes place on the 31st instant. The *Times* describes Mr. Kruger's latest franchise proposals as absolutely inadequate.

THE INDIAN QUESTION.

Mr. Chamberlain, replying to a question in the House of Commons, said that Sir Alfred Milner, whom he had recently instructed on the subject, would doubtless discuss the position of Indians in the Transvaal at the forthcoming meeting with President Kruger.

KHALIFA GOING SOUTH.

London, May 19.

Lord Kitchener has established excellent relations with the new Sultan of Darfur. The latest news of the Khalifa states that he left Sherkeila and gone southward.

A SERIOUS CATASTROPHE AVERTED.

Bombay, May 20.

Further details respecting the derailment of the passenger train on the Bombay and Baroda line at Palghar show that only by a curious incident was a very serious accident averted. As the train left the line the carriages heeled over to an angle of forty five degrees, and were on the point of tumbling down the embankment when the central third class carriage was caught as it came over by a short thick tree stump. The couplings were broken and the vacuum brake automatically applied, but not before the weight of the hindermost carriages rolled up the forepart of the train. At the joint enquiry into the accident it was agreed that the accident was due to the malicious removal of fishplates, and the withdrawal of a rail.

OVER NINETY RESIGNATIONS.

Bombay, May 20.

The officers of the P. and O. ships in Bombay harbour have written to the papers saying that over ninety have actually resigned, mostly on account of the new regulations affecting their social status on board. The rules, to which they particularly object are the notices posted in passengers' cabins drawing attention to their relations with the officers, and also to the rule debarring them from participating in any amusements on board when not on duty.

SIBERIAN TRANSPORTATION.

London, May 20.

The Tsar has personally appointed a committee to consider the cessation of transportation to Siberia.

THE TRANSVAAL PLOT.

London, May 20.

Two of the Transvaal prisoners prove to be spies and agents provocateurs.

DEWEY LEAVES MANILA.

London, May 20.

Admiral Dewey has left Manila homeward bound.

THE PEACE CONFERENCE.

London, May 20.

At the second meeting of the Peace Conference, Baron de Staal placed mediation and arbitration to the forefront for the consideration of the members, and then the minimising laws in war, and lastly, reduction of armaments.

DEFEAT OF THE UGANDA REBELS.

London, May 21.

The details of the action fought between the force under Colonel Evatt and the rebels under Kabare-Ga the 8th April, state that the right flank of Colonel Evatt's force captured Kabare-Ga and his son Yass, and the left flank captured Mwangi. Meanwhile the main body completely defeated the rebels, and the maxim gun which had been stolen by the rebels was recaptured. It is believed that the troubles in that quarter are now ended.

INDIAN MAIL TRAIN WRECKED.

London, May 21.

The Indian mail train has been derailed near Turin and two postal vans wrecked. The police are guarding the valuables.

THE INCOMING MAILS.

Aden, May 21.

The P and O company's steamer *Cyde*, with the mails of 12th instant, left for Bombay at 12 o'clock midnight to day, and the steamer *Oceana*, for Colombo and Australia, on the same day and at the same time.

PLAGUE IN EGYPT.

London, May 21.

A case of plague has occurred at Alexandria.

HEAVY LOSS OF GOLD.

London, May 21.

Dawson city in Klondyke has been almost destroyed by a tremendous fire, and much gold has been lost.

L'AFFAIRE.

Paris, May 22.

The Court of Cassation is summoned to meet on the 29th instant, when the report on the whole of the Dreyfus case will be delivered. The revelations made in the *Figaro* render revision of the case inevitable.

WRECK OF THE "PARIS."

London, May 22—Midnight

On Saturday night the American liner *Paris* struck on the Manacles rocks, the scene of the disaster to the steamer *Mohegan* last October. All accounts testify to the marvelous discipline maintained on board when the steamer struck, for notwithstanding the fact that there were 780 passengers and crew on board, no single life was lost and the mails were also saved.

AMERICA AND THE PHILIPPINES.

London, May 22.

The United States Government have offered the Filipinos Government terms similar to the one established in Cuba having a military character until the country is settled.

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in arms in many a campaign. At last the Moghal kingdom in the Panjab began to shake and crumble, and Ranjit Singh, the Lion of the Panjab, succeeded in overthrowing the Moghal power and established throughout the Panjab, the Sikh kingdom. Its success was like the flash of a meteor, but it soon succumbed to a greater power, and died in the struggle for national existence.

(1) Sikhism failed first, because it claims nothing original. It has drawn its materials mostly from Hinduism and partly from Muhamadanism. Its secret of success no doubt was that it made converts from all classes of people and welded them into one body of the Khalsa. But the system lacked elements of strength. It soon compromised itself with the caste prejudices of the people, and from that time the dismemberment of the Khalsa body began.

2. Sikhism is a system of compromise in which truth and falsehood are mixed up. In one place it teaches the fatalistic doctrine of the Muhamadans and hints at a theistic conception of God. In another place, it is full of the Hindu idea of pantheism. A system of compromise like the Brahmoism of today cannot hold its own for long. It must practise either Hinduism or Muhamadanism as it comes, more or less, under the influence of one or the other. In short, the Hindu world of today in its career resembles the old Roman world. The various sects are less attentive to the differences of their religious worship than to its resemblances. Gibbon, in his history of the Rise and Decline of Rome, speaking of the then prevailing religion in Rome and its dependencies says that "There was a religious harmony of the ancient world, and there was the facility, with which the most different and even hostile nations embraced, or at least respected each other's superstitions." The altars of Jupiter and Apollo, the Libyan, the Olympian or the Capitoline "were alike approached with internal contempt and external reverence." The Isis and Serapis of the Egyptian superstition and other ancient ceremonies in every city of the empire found their place among Roman Dieties. So restless and inconstant was the Roman life that the great historian says, "that they at once imitated every fantastic ceremony that was practised in the tents of the Arab, or in the cities of Phoenicia." So Hinduism of to-day is dissipated by a thousand fantastic beliefs. There are a thousand creeds and a thousand votaries of each creed and all denominated Hinduism. There is no one book which may be counted upon as the one infallible rule of faith for all. The various forms of religion whether Sikhism, Monotheism, Polytheism or Fetichism, are alike worthy of admiration and reverence. *To be continued.*

A NATIONAL RELIGION IN INDIA. (Continued.)

REV. H. GOLAKNATH.

While its sister Aryan nations of Europe have gone on progressing from lower to higher civilisation, from humbler to loftier standards of life, from exclusiveness to universalism, from the letter to the spirit, from the shadow and prophecy to substance and fulfillment, from the narrow conception of sin and holiness to the perfect example of Christ—the Hindus have degenerated from the simple nature-worship of the Vedas to pantheism and polytheism, from enlightenment to more debasement of knowledge, from society to caste, from a progressive nation to a subject race, from a family to its separate units. To the edifice begun to be built by our Hindu ancestors in the times past, we have not added a single stone; in fact, our progress is arrested by a thousand years.

The Hinduism of to-day may be divided into Conservative and Advanced. The latter form of Hinduism claims our attention, since it takes cognizance of the modern forms of civilisation under the shelter of which it has grown. The social platform of the Aryas is a standing protest against Brahmanism. But, withal, they claim to have gone back to the simplicity of the worship of the Vedas. If we take it for granted that the grammatic interpretation of the Vedic text, according to the new rules and canons laid down by the late Pundit Dayanand, is a correct one, yet when we hear of the Co-eternities of Matter, Spirit, Karma and God, incorporated into the creed of the Aryas, then it is easy to see that the personal living God is almost reduced to zero. Almighty power is denied to Him. He can not create. He can only transform. So too can man; so that the difference is only a difference of degree. The logical sequence of such a theory must land us in the belief that God too is subject to the laws of mutation. He too may have fallen from the Turiya Avastha (the blissful region) and may have been living in the form of a flea or of an elephant. Besides, the doctrine of karma is not a Vedic idea. It is a Brahmanic and Buddhist idea. According to it as man is bound hand and foot to the consequences of his own acts, so God is bound to exert his mighty power to create or save. We are slaves to a tyrant of our own setting up. Our acts of merit or demerit will either make demons or angels of us. In a creed like this, God is no where, even if, in theory, we may acknowledge his existence. The brotherhood of man is an empty sound.

Practically, the national goal put forth by the Arya sect is too

unconciliatory to claim the homage and allegiance of any other sect. Their theories of the eternity of matter and of transmigration can never be reconciled with the common faith concerning them of the Christians and the Muhammadans, believing as they do in God, in creation, in final judgement. Besides, Aryaism, like its sister the Neo-hinduism, called Theosophy, is not the primitive religion of the Rishis. The Arya ideas are modern. They are above their creed. In all their effort towards self-improvement—in all their philanthropic enterprises they do not certainly draw from the dead and obsolete Sanscrit, but they are indebted to western Christian ideas. Their schools and colleges, their orphanages, their social organisations and services, are after modern models. The movement itself, however, with all its modern appliances, shows distinctly that the advanced Hindu community, with its present unstableness, is in search of stability. May we not hope, therefore, that when the sacred idea of the Brotherhood of Man—the brotherhood not to be confined and narrowed down to any geographical racial limit—and the Fatherhood of God is grasped and embraced, then shall be the dawn of an Indian nation in our hearts—then shall we live again in our ancestry, when we embrace in one catholic range not Hindu, Parsee, Sikh or Muhammadan as such, but man himself. There is no such thing as naked humanity. We are all equally interested in our ancestors. We are all intellectual and moral 'heirs of the past.' In the spirit of the late Lord Tennyson—"I have felt with my race, I am one with my kind."

II. MUHAMMADANISM. It too has a past record in India. It achieved a meteoric success in civilisation and had a national career in this country. But it too has fallen to the doom of a subject race. Why is it that Muhammadanism, despite its belief in God, in creation, in final judgment, has not survived as a nation in India? Why has it not as an existing nation progressed in civilisation mentally, morally and spiritually in other states where its rule is established? The following causes among others may be given of its downfall:

(a) The sacred book the Qurán has never been used as a means of educating and elevating mankind. It is a dead letter to many thousands of its own votaries. Besides, it has never been used as a means of bringing unbelievers to the faith of Islám.

(b) As a matter of history, Islám has been founded on the sword principle. It has been an absolute despotism; and so by a gradual process of tyranny and degradation exercised on the conquered races, it has tended to depopulation.

(c) As a social body, it has degraded woman who determines

the social condition of any race. Muhammadan society has been one without woman—without family and home influences.

(d) Muhammadanism adheres in worship to outward forms and ceremonies. It produces a local or individual type of character—not a broad or catholic type of character, which may be co-extensive with the race of mankind itself. Neither a Hindu nor a Muhammadan has yet understood what it is to be cosmopolitan in character. His religion in practice evolves a local character. When that is gone Hinduism, or Muhammadanism, is gone.

(e) While Muhammadanism proclaims the unity of God, yet it has a poor conception of a personal God—a God of communion and fellowship. The Jews, from whose sacred books Muhammad drew his doctrine of the unity of God, were not only witnesses to the world of the unity of God, but they were witnesses to the truth that God loves men and calls them his children and friends, and that men can be, and know themselves to be His friends and His children. The Psalms, for example, illustrate this truth in every verse of which is declared the reality of a communion and fellowship between God and his creatures.

Again, Muhammadanism, like other religions of India, has a poor conception of sin and holiness. Sin is not so much an offence against the justice and holiness of God, as a simple act of demerit. The more such acts the greater the accumulation of acts of demerit. Hence, holiness is nothing but the storing up of merit by the performance of religious rites and ceremonies. Muhammad never declared himself to be a deliverer from sin. He did not provide any remedy for the leprosy of sin beyond fasting and praying. He left man, as he was before, to stand or fall according to his own good or bad acts.

Nanak, the chief founder of Sikh religion, saw through the weak point of Muhammadanism in not providing for communion and fellowship with God for which a Hindu longs. He, therefore, came forward with an eclectic system to combine the teachings of Muhammadanism with those of Hinduism.

SIKHISM. Nanak saw in Muhamadanism the truth of a God over all. He joined with it in denouncing idolatry. But he, moreover, saw truth in Hinduism in its longing for communion and fellowship with God. He drew, accordingly, from the pantheistic teaching of the Bhagawat Gita, called Vedántism. His teaching soon attained a marked popularity. The number of followers, under the ten Gurus, who succeeded one after the other, began to multiply. Under the last Guru Govind Singh the Khalsa body was separately organised. The number of followers went on swelling. They began to wield military power and were successful

